Volume VI Chicago, Ill., November, 1929 Number 8

The Liberal

Thanksgiving

"For the fruit of the time of our toil;
For whatever we have fought for;
Whether born of the brain or the soil
Be the need we have sought for;
For the gifts we have had from his hand
Who is Lord of the living
Let there ring thru the length of the land
A Thanksgiving! Thanksgiving!"

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The Peoples Church

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THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

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Volume VI Chicago, Ill., November, 1929 Number 8

MEDITATION

Spoken in The Peoples Church of Chicago By Dr. Preston Bradley, Sunday Morning, September 22, 1929. Stenographically Reported.

Heart of Eternal Faith, like never-fading stars never-dying voices, like mountains that never wear into plains, like the ceaseless ebb and flow of tides, eternal characteristics in the presence of such reality, we lift our voices, we open our hearts. How grateful, how deeply grateful, that after all the rush and fury and the turmoil of the week: anxieties, worries, cares, burdens; after all the sorrows and aches, there is one little moment in all the week where, in the beauty of quiet and the strength of stillness, we can see life at its highest.

We ask today for rest, for quiet, for the strength that comes with the silence, for perspective that there may be an evaluation of life that shall enable us to put importance upon first things, and to minimize the importance of lesser things that our lives might be regulated and ordered in the terms of the high perfection of spirit.

May every heart, every life, here and listening, realize the need of this moment of contemplation, that they might express goodness and beauty and verity in life. All those who are walking through the silence of the Great Adventure; all those whose bodies are worn with pain, whose hearts are tired and lonely; all life that has found itself in the whirlpool of a great city, and staggering like a drunken life—no anchorage anywhere, just drifting and floating—may there be a word from this service to that heart and may out of the conviction of this moment, may there come such a re-awakening and readjustment that defeat shall be scorned until the nothingness that it is is apparent in the reality of the goodness that is eternal.

To every heart this week; to those four families where we have stood beside their dead this week, and some of them are here today in the acuteness of the grief of loss, may they be strong; may those we have seen that are upon beds of pain, help in mind, in spirit the processes of science and of nature to make them well.

O, Infinite Heart, may the depth and the quality of our spiritual emphasis here in this church we love, so help all who come or listen that it shall be a great cathedral of power and that power shall go on and on like the waves of the sea until they spend themselves upon the vast shore-lines of the infinite, which is the source of all power and the inspiration of all beauty.

THE MODERN SPIRIT IN RELIGION

A Sermon Delivered in The Peoples Church of Chicago Sunday Morning, September 22, 1929. Stenographically Reported.

The subject which I have chosen to speak to you upon this morning is "The Modern Spirit in Religion," and like all subjects, it is a primary that one very carefully and very definitely interpret what they mean by the words of the subject itself before there are any generalizations or deductions or conclusions. You will notice that I say a "modern" spirit in religion, not a contemporary spirit in religion. There is a difference between the modern spirit in religion and the contemporary spirit i religion. Being modern and being contemporary are not synonymous at all life in one sense of definition is modern life, but all modern life in another sense is not contemporary life.

There has grown up in the world of thinking, in the world of attitudes, a school that can be classified by the word "modern," but it does not follow at all that that classification definitely associates it with the contemporary; for there is much of the modern spirit and the modern attitude in life that is not definitely associated with our contemporary life at all.

The first real modernist in the classical sense was Petrarch, and he goes back generations; the great scientists Copernicus, and Galileo, can be identified and classified as modernists, though they lived in the centuries that are passed and gone.

Therefore, I am not discussing contemporary religion today, only in a very limited and minor sense. I am discussing the modern spirit in religion which is quite another matter.

It is to be regretted that poorly disciplined minds, minds that are not well regulated in their thought processes should, in the discussion of any event or of any principle or condition, evidence that immaturity of that poorly disciplined character by a false use of words. I felt that it was necessary at the very beginning of what I have to say to you today upon this subject, that I should make as definite as I could to you the difference between the modern attitude of religion and merely a contemporary attitude.

The word "modern" in this connection is applied to a great attitude, an attitude that goes back centuries in this life of mankind; an attitude that has become definitely associated with all the religious thinking of the master-minds of civilization. Therefore, with that clearly in mind, let us trace briefly, and I hope adequately for the purpose of our thesis, the history of this that we call religion.

A man like Lewis Browne, who writes an interesting and very fascinating and clever book, makes the statement that all religion was born when man looked over his shoulder and saw his shadow. Now any student of religion is able with an uncanny definiteness to realize that religion was born in the earliest moments of the race. There isn't any argument there; there can't be any. Religion has been amenable to our evolutionary processes of civilization, which is as every other principle in the world today. It did not start finished. It started as everything worthwhile begins, with the beauty of incompleteness. And every age, every environmental condition so impresses the contemporary thinking in which it exists, that that contemporary thinking partakes of the nature of the age. Therefore, when we go back into the history of human thought and in the life and vitality of religion,

it is not unusual to find that in an age of superstition and magic; when it was not chemistry, only alchemy; when it was not astronomy, only astrology—it is interesting to go back into that period of the thought of the world and see how that general environmental attitude in the world directly influenced the religious intensity of the moment.

Religion was colored by superstitions. Religion saw the havoc of the principles of fear, and it is just as definitely possible as we progress in the evolution of the human intelligence to see how religion has taken on a coloration of its environment amenable to the same law that the ruffed grouse who under the cover of the protective coloration of nature which is an environment influence, can stand almost at your feet in a park and yet not be discerned by you. That was no accident to a ruffed grouse; that was simply following the principle of law. For the principle of protective coloration in nature is one that is very definitely understood by every naturalist and scientist.

Religion has been under the same principle and the same law from the very beginning of things. There has been two ways that religion has expressed itself: In the primitive it expressed itself through ritualization, and man thought by the performance of certain ritualistic things he would be able to court the favor of the gods, and whether he was beating tom-toms or pounding his breast, it would be possible in that religious ritualism to court the favor of the extraneous gods. That has been one highway which religion has traveled, and that is the highway of ritualization.

Now, that the accuracy of that ritualization met a psychial need in the life of the individual is apparent today by what has been done upon this platform, for instance; in this church, or in any other contemporary church, the need of some sort of esthetic, emotional, poetic touch by which a communal value is determined in the practice of worship as the appendage that has been associated with religion from the very beginning, and it will be thus until all gods are banished from the skies; it will be until every sense of awe has been satisfied; it will be until every craving of the soul has been fed by the food of the gods. It was identified from the beginning It tarried through all the changes and vicissitudes of the elemental gods of its history, and it still lingers wherever man desires the beautiful, though the magic is passed with most of us and though we have intellectualized the voice of religion until we are no longer frightened by angry gods in the sky, heaven or in hell.

These no longer have any claims upon emancipated minds. The whole supernatural perception of an extraneous deity has long since been discarded by those who possess the really penetrative quality of the intellectualization of religion. The remnant that is left is the remnant of an emotional, pathological, psychological reaction taking-place in the relationship of the soul toward the infinite and usually based upon the tragic experiences of sin. Yet religion has been sublimated and rarefied, purified and dignified, away from its ignorant associations of its prescientific period. Religion becomes a matter that any intelligent man can heartily embrace and can heartily accept The other process in ritualization that has gone side by side with the process, is the process of rationalization. That has been the attitude of the mind and the race toward religion from the beginning.

There has first been ritualization and there has been associated with ritualization a persistent effort to rationalization. As man has ascended the scale of life his intelligence has become elongated; it has widened in its circumference; it has shown those penetrative qualities that are associated with them, indicating fear

and superstition, and are confined to the open processes of human thought.

Religion and philosophy have always occupied strange territories to each other, and with the development of science into this already existant relationship between religion and philosophy, we have these three things to consider in the modern spirit of religion. Religion and philosophy in a sense have always been apart. Religion has been a part in the poetic imagery of the emotional. Religion has been that intangible relationship that can not be definitely localized, no matter what acute mentality the diagnostician may possess. Religion has been rhythm. Religion has been poetry. Religion has been the soft beauty that has broken with the heart and soul of man in those far-off experimentation d a y s when there was no definiteness but the definiteness of superstition, and man in his struggle for emancipation got to that place in his development of religion where he felt such thrill of freedom that he felt he could discard everything and be superbly happy.

That is what the modernist spirit has done to the world of religion today. For instance, one of the great minds of that period of Charles Darwin, who published his great thesis in 1859 and forever put the side of science upon the side of orderly and investigating process in its relationship to religion. His associate Huxley said this: "The most dangerous error in any individual's life is when that individual can do as he pleases." When in the realm or religion we came to that point where we could stand up and turn our back upon all religion, upon every church, upon every thought of God; when we could subscribe to a purely naturalistic mechanistic interpretation of the universe; when we could stand with all the nudity and barrenness of pure cold reason, emancipated minds, then it was that religion met its great test and its great challenge to us. And that is the modern spirit of religion in the age in which you and I live at the moment.

Now, if the previous ages reflected in their religious thinking and took upon themselves the coloration of the age in which the thought was produced, how about the age in which you and I live, our contemporary age? It is not, my friends, a strange thing to me that in the world of religious thought today there should be so much that is so purely mechanical and of a naturalistic nature in religion. I am not surprised that in our contemporary life today—and I will have you note the distinction in pointing out the use of the words "modern" and "contemporary"— that in our contemporary life young people grow tired of life at twenty-two; weary of it all; exhausted; with an exhaustion that has robbed it of all the crispness and vitality and liveliness and buoyancy that is associated with the progressive, expansive principle of the soul. I am not surprised that in an age, where freedom has been evolved in the realm of marriage relationships to the extent where the sacredness of the marriage vow has become merely a state contract and it has lost its sacramental importance as a union of two lives until the end of time; where a sacredness of such relationships is determined upon a mutual agreement or willingness, not at the altar of marriage, not with a wedding ring, the emblem of the circle of freedom defeated; we should have our present conditions, I am not surprised in an age that has accepted the naturalistic, mechanistic interpretation of the universe should at the same time find itself suffering in its moral and truly spiritual characteristics.

This age is only running true to form This age is only doing, only verifying what is the verdict of every other age, in the development of these natures, and because of that verification you see

an accentuation of this point of view. And the things Walter Lippmann mentions in the book on "Preface to Morals" — the thing that Edman in his remarkable book "The Baby from Adam and the Man from Mars," two books that every modern ought to know—are signficant. Walter Lippmann gives us the finest interpretation of the modern spirit that has yet been presented out of the maelstrom of modern life, and it is quite true that Walter Lippmann told the philosophers of the world:

When you have poo-pooed and laughed to scorn the whole history of religion; when you have painted the picture at its blackest; when you have shown what organized religion did in the dark ages of Europe's history; when you have seen what it has done in the viciousness of ecclesiastical warfare within itself; when you have seen how it has organized itself into myriads of groups; when you have traced the history of those several strains of Catholic interpretation or Roman Catholic, or from the old Catholics of Holland down through the centuries into the modern condition of Roman Catholicism in its relationship to church and state; when you have done all these things; when you have laughed at the poor, benighted mind that grovels in the dirt and brings itself in the frenzy of an emotional experience in the name of religion; when you have done all these things with your modern attitude in religion; when you have thrown religion out of court and by the sheer brilliance of your intellectuality have found it no longer a thing needed in your lives; when you have accomplished all that; then there still remains this for you to answer, and it is this that I hurl at the naturalistic mechanician today, the mechanistics of a philosophy which finds completeness only in a universe understood and can not find a medium between the absolute idealists of the school of Plato and Socrates the Pragmatists of the school of William James, the vitalists, dualists and monists of our modern schools, the brilliant ideality of George Santayana; the mind that can find nothing between the extreme of absolute idealism and the other extreme the absolute that they call God, somewhere between the orthodoxists and the absolutists in the conservatism of religious thinking, that he thinks of and speaks of an extraneous god; and in the absolute ideality of the extremists of the other side there runs a great thread of reality, and it is this thread of reality that is woven into the warp and woof of your lives and mine.

And while we of this church and we of this attitude can not be extremists upon the orthodox perception of God, nor do we accept the etheral evolutions of the absolute idealist of the other extreme, there is somewhere a reality for us to reach. The mere fact that there existed then and there exists now an idealistic tendency in civilization attests for me that there is a reality that partakes of the nature of the absolute that is not less than we are, but more than we are. And you must answer the reason for the existence of the idealistic tendency in civilization that was responsible for life oozing up out of slime until it caught itself upon the reed above the surface of the sea and then started to climb up the sides of the banks. Until you can tell me that that idealistic tendency of the will to live in nothing more than your mechanical interpretation of the universe, I will accept the idealistic urge of civilization, that urge that finds itself from a hovel of fears, a hovel of ignorance, a hovel of disease, upon the shore of a putrid river and then turns it into a palace of beauty.

That's in the human heart. That's in the world. That's in your life and it is in mine. There is something in the whole fabric of the whole structure of this

thing called life that has as its modification an idealistic propensity—I do not know what you may call it; I do not know how definitely a mere interpretation of the universe in terms of the physical and mechanistic structure may rob from you a conception of this idealistic tendency in life—but explain for me the upward onward, aspirational qualities of the thing called Life; You atheists and those who deny and can see nothing in the spiritual intensification of life; you who accept purely the naturalism of the world and stop; you who talk about atoms and have never seen one; the hypothesis of the electron and ion have much to explain yet. No scientist of the world has ever seen an atom. We may by the way of phyothesis admit the existence of the atom, which of course every sensible man believes—Whatever you do, don't go out and say that Doctor Bradley said he doesn't believe in atoms. I didn't say any such thing; yet I expect to hear that I do not, but I didn't say it—I am trying to meet the purely naturalistic on its own territory in my defense for the reality of an inner spiritual universe that is just as real to me as the stars, the sun, or the air I breathe. And it can be just as real to you, too.

I see human lives every day of my life. I have seen myriads of them this week in visitations and conferences. Every day people come to me and it doesn't take but a few moments to see how that life is all just simply twisted and torn and broken; nothing right; all chaos. Health disturbed; mind incapable of consecutive thought for a sufficiently length of time to give a proper evaluation. That is always the beginning of tragedy. Minds that will not develop a contemplative attitude in life with sufficient authority to authenticate their own conduct. That's the beginning of tragedy.

Most people do things and then explain them afterwards. They either explain them or justify them. That is what most of our lives consist of: Doing something and then after we have done it, justify or explain it; when the real success of life consists not in justification or in explanation, but in first being sure of your program and then working it, letting the rest justify or explain. That's the beginning of strength. That's the beginning of character, and of individual life. I am suspicious of every individual who has to explain his conduct. I demand no explanations from anybody. It is true in conduct as it is true in life: Actions speak louder than words.

And so when we come to this situation in modern religion, the thing that I am trying to do for you this morning it to enable the one who believes in intellectual rectitude, who is not loose and careless in his thought processes; the one who accepts the situation as the verdict of science; the one who can see the difference between religion, religion being the process all down through the centuries that has now prostituted itself in the ignominy of disaster and occasionally giving the world a church spire; religion that has had in its name more bloodshed and more hate and lies and more disaster than almost any other thing in life, and yet a religion sent David Livingston into the heart of Africa.

Please, when you condemn, take consideration, as every thoughtful mind does, of all the facts—the tragedy of the world is that most judgment is given without awareness of all the facts; know all the facts before you permit dogma to interfere with its pronouncement of them —that religion at its worst, that religion at its best, and to see what philosophy has done, methodical rationalization, detached observance

Philosophers are never men of action; they are always men of contemplation. Philosophers are never extraverts; philosophers are always introverts. In the classi-

fication of modern psychology we are seeing now that there are two distinct types of individual: The extrovert and the introvert. The extrovert is always an individual of action; the introvert is always the individual of contemplation. And the introvert has always been the individual of philosophy and consequently he has watched you pass and so is aware of all your movements in civilization. He sees religion in all of its remifications. He sees it as it began. He sees it as it is ending. He watches the whole performance, and where religion and philosophy were at times at enmity with each other, the best of religion, the finest in philosophy in the modern spirit of religion are converging. And the finest type of modern philosopher and the finest type of modern religionist and the finest type of modern scientist are today working in the field of human experience side by side.

It is the orthodox attitude which believes that God is still in the sky. It is the orthodox attitude which is still talking about the paganism of shed blood. It is the orthodox attitude which still has and still holds the attitude that religion is something like this watch. God is the watch-maker; made the universe; wound it up; started it going; never has added anything to it ever since; and the thing is self-winding. And that is where the rub comes in, on the self-winding part: In admitting the possibility of any such thing as an eternal progression.

Now then, let us ask you this—and I am pleading this morning because I see so many of you that haven't this matter straightened out. I visit at every opportunity every other religious enterprise I can. You will find me this afternoon and tonight visiting probably in this city various other religious institutions. I go everywhere I can. I am perfectly justified in being a religious tramp. I will go and hear any man present any point of view, with the understanding—thank God!—that I have brains enough left not to be hoodwinked and not be gullible enough to swallow the whole business. I still possess the art of spewing out part of that which I don't want to swallow, and that is the thing my friends, that is necessary and valuable in this whole quest of religion. We find, no matter what point of view a man teaches or embraces, we will find someone, oftimes great numbers of them, there, and why? Why?

It is a verification of what I have been trying to say all morning. The reason why is that sooner or later you must answer the human need of individual hearts. That's the why of it! That is what your religion must do; that is what your preacher must do; that is what your church must do. Your creeds are dead; your forms are pulseless; your great cathedrals, those great organizations which have been all-successful and all-powerful and all-wealthy, these no longer feed hungry human hearts, and that is why every cult in crowded; that is why every ism is full; that is why churches are growing that represent modern points of view; that is why these things occur. People are still what they were in the far-off day, prying the quest for an answer, the quest for food. Life all about us everywhere, throbbing life!

By and by when you are successful in your world of materialism; by and by when you are powerful in your world of finance; by and by when your business has become a great success; by and by the whole thing seems to be such a great thrill in the great adventure; some day you say, "What's it all about? What's it all about?" That is when religion begins. When you get to the point that you want to know "what's it all about," that is where religion comes in.

Let me ask you in these concluding moments: Because relig-

ion started in fear and superstition and in ignorance, is that a reason for discarding it in the modern day with the modern life and the modern intelligence, for discarding the same basic hunger of the soul? How much longer are you going to try to lift yourself up by your own boot-straps? Because religion was what it was, must you discard what it is?

Listen! Music started when a sensitive ear heard the wind blowing through the rushes, and because music started when that ear heard the wind blowing thru the rushes, would you discard Bach and Beethoven and Schubert and Brahms? Answer me! Would you? Because man's first home as a temple of worship was a mud hut; and because he crawled in there on his stomach; and because there were vipers that he thought would charm to please his god; because he had a little crude fire in which he burned sweet-smelling wood to court the favor of this god; because he lived like an animal filled with animalistic instincts; because the first temple of religion was a mud hut, will you pull down the great cathedral of Sir Christopher Wren? Would you? Because the first painting—and I saw one recently—was the crude work of a red man, who knew not composition or color, but who upon a rock painted pictures that you can see today on the Canadian border; because the first artist was a crude man who scratched upon rock, will you discard today Michelangelo, Leonardo da Vinci, Raphael and Rembrandt? Because religion is what it was, will you throw all over what it might be?

Two years ago I was going from Newcastle-on-Tyne in England to Melrose, Scotland in an automobile. I was going up to Melrose because I wanted to see the home of Sir Walter Scott. I wonder if anyone reads Sir Walter Scott today? I loved Sir Walter Scott and I was brought up with "Ivanhoe" and the "Waverly Novels." I wanted to go and see his tomb at Dryburgh Abbey. We started out one Sunday for Melrose and when we came to the Scotch border we stopped for tea at a little old Scotch inn. Thatched roof, white-washed walls, and plenty of atmosphere. Hanging about the door of the tap-room of that old Scotch inn—talking about Scotland now—I saw an old tramp; the "trampiest" sort of a tramp; a real tramp. I could not paint with sufficient reality to make you see this old tramp. His old stick; his old, torn, long patched overcoat tied about him with a string; old shoes; scraggly beard; lined face; ancient cap.

He interested me, and because he interested me I spoke to him. I believe absolutely with Walt Whitman, that if somebody interests you—this is very bad advice; I wouldn't advise you to take it all—speak to them. This Walt Whitman says: If I should see you and you interest me, what is to prevent me from speaking to you? Nothing, except dishonesty of custom. So I spoke to this old tramp and I said to him, "Well, how are you?" And right away he became suspicious because he heard my accent, and his first inclination was not to say anything. But we had quite a good visit and I learned something from that old tramp. I learned something that for the first time in two years is bobbing up in my sermon. That is where my sermons come from: Out of life whatever merit they have is the merit of life. They just bob up, things I haven't told of since they happened, but you see how miraculously are we made. Here it was lodged in a crevice of my subconscious mind and this was the time for it. Oh, we are fearfully but wonderfully made, and what temples these bodies ought to be that the intellectual and spiritual fruition of life should always flow through it. That is health. Solemnity of mind; that is poise.

I said to the old tramp, "Which way are you going?" And I think

he suspected I wanted to go with him. "Well," I said, "which way are you going?" He stood in front of that little stone-place and he looked out and he said to me, "Which way is the wind blowing?" He said, "I am going with my back to the wind." That's why he is a tramp. He goes with his back to the wind.

Religion is that force in a person's life that instead of making them drifters and going with the storms of life, it has and always will enable us to turn about and face the storm and face the wind! And instead of going with the wind, we will go against the storm and it will be religion that will fortify you and me in the storm of life!

BOOK CHATS

In his book, "The Pageant of the Packets," to be published immediately, Garnett Laidlaw Eskew gives an explanation of the origin of the term "Dixie" as applied to that part of the United States lying south of the Mason and Dixon line. He tells us that the Mississippi steamboat men when in New Orleans did their banking at the Banque des Citoyens, which issued bank notes printed in English on one side and in French on the other. The ten dollar note bore the word "DIX" (Ten) in large letters, and the steamboat men commonly referred to it as a "dix," pronouncing the word as thought it were English. Thus New Orleans came to be known as the town where the "dixes" or "dixies" came from. Gradually the entire South came to be known as the "dixie" country. In connection with the publiaction of Mr. Eskew's book it is an interesting coincidence that a real pageant of the packets is to be held on the Ohio River, starting Oct. 22, to celebrate the opening of the lock and dam system on that river. President Hoover will be on board the Cincinnati, which will act as the flagship of a fleet of one hundred and fifty packets and towboats making the journey from Pittsburgh to Cairo. A special autographed edition of "The Pageant of the Packets" is being prepared for the occasion by the publishers.

A fourteen-volume "Peter Pan Edition" of the novels, tales, sketches and plays of J. M. Barrie is announced by Charles Scribner's Sons. It will be limited to one thousand and thirty sets, of which 130 will be signed ed by the author and nine hundred by the publisher. Each volume will contain a photogravure frontispiece—a little-known portrait of Mr. Barrie a reproduction of a facsimile page of manuscript, or of a photograph appropriate to the particular volume. Nearly all the volumes have special prefaces by Mr. Barrie.

Out of the endless flow of gossip concerning "The Well of Loneliness," its publishers, Covici-Friede, have culled a few choice bits: The story has been dramatized and will be seen on the Paris stage this Fall.....The United States Postoffice has given the book a clean bill of health, and it may now go through the mail without let or hindrance.... Two Professors of English in mid-Western colleges have recommended it to their students as a model in English composition..... A woman in Cleveland, Ohio, alleged as one of the grounds in her suit for separation from her husband that he took her copy of the book from her.....But the item that interests the publishers most of all is that "The Well of Loneliness" has sold 80,000 copies.

Readers who have jumped to the conclusion that Aben Kandel's novel, "Black Sun" (Harper & Bros.), belongs in the "true story" class will be interested in the following letter from the author.

I should like to put at a halt certain rapidly spreading rumors that "Black Sun," my new novel, is one of those intimate, flash-light confessions so much in vogue now.

Because I have been a newspaper man, and the Michael of "Black Sun" is a newspaper man, and because I spent some time in Alaska and there are a number of Alaskan episodes in the book, readers are taking for granted that all the rest of it is realistically true. They see me as Michael, and what is more distressing, see Louise as my wife.

Since the publication of my book, my wife has received letters urging her to give me my freedom, and offering her impudent advice on how to run her life. Even intimate friends regard us with a new curiosity, and by stratagic questioning, try to prod into what is ironically termed our "private life." All this on the assumption that through all the years of our friendship, I have been in reality a very different person from what I appeared to be.

I wish to deny emphatically that Michael and I are identical, and what is altogether preposterous, that my wife was the model for the portrait of Louise.

Aben Kandel.

Mrs. Kandel has issued a statement to the same effect.

Encouraged by the success of their first Juvenile Prize Contest, Longmans, Green & Co., are announcing a second competition along the same general lines. The prize, $2,000, will be awarded to the author of the best unpublished story suitable for girls or boys from 12 to 16 years old. There is no other limitation on plot, title or style. The competition closes Sept. 30, 1930. The first Longmans, Green Juvenile Contest was won by Charles J. Finger with "Courageous Companions," a story of Magellan's voyage around the world.

A new 1929 Supplement in two volumes to The New International Encyclopedia is announced for publication this month by Dodd, Mead & Co. The two volumes contain about 2,000 pages in which will be found the latest information on all recent world events and a summary of civilization's advancement in the sciences, arts, trades and professions, and in literature, language and the world of thought. The New International Encyclopedia was originally issued in 1904 by a board of editors headed by Daniel Coit Gilman, president of Johns Hopkins University. The present editor-in-chief is Herbert Treadwell Wade, who has supervised the editing of the supplementary volumes.

A new illustrated edition of the complete works of Mark Twain, to be known as the Stormfield Edition, is to be published soon by Harper & Bros. There will be thirty-seven volumes in the set, which will include, besides all of Mark Twain's writings, his letters and speeches, his autobiography, and the celebrated biography by Albert Bigelow Paine. Another feature of this edition is a series of appreciations by well-known modern writers such as Booth Tarkington, Hugh Walpole, E. V. Lucas, William Allen White, G. K. Chesterton, William McFee, Stephen Leacock, Meredith Nicholson, Hamlin Garland and others. The edition will be limited to 1,000 numbered sets.

Joseph Lewis French, the veteran author and anthologist, has compiled for the Modern Library a book to be entitled "This Mad World: A Slice of It," with the subtitle "Studies of the Ungeared

Mind." The book may best be described as an anthology of stories dealing with morbid mentalities. It will contain selections from Dostoevsky, Maupassant, Andreyeff, Chekov, Gogol, Poe, Charles Reade, Zola, Andreas Latzko and Harry Stephen Keeler. It will be published in January. Mr. French is preparing also "The Boys' Book of Airmen for 1930" to follow a similar volume for 1929, published by McLaughlin Brothers of Springfield Mass.

Edward Marjoribanks has written a biography of the English criminal lawyer, Sir Edward Marshall Hall, to be published Nov. 12 by the Macmillan Company under the title "For the Defense" The book includes detailed accounts of forty celebrated trials in which Sir Edward took part, many of them murder trials which attracted widespread attention because of the mysterious circumstances of the crimes with which they dealt.

Emma Goldman, who was deported from this country in 1920 as an undesirable alien, is writing her memoirs, and Alfred A. Knopf has just signed a contract giving him exclusive rights to the book all over the world. English and American editions are announced for next year, and it is likely that translations into several other languages will follow speedily. When Miss Goldman departed from this country she went to Russia, but even there she found the beginnings of organized government, and she was appalled by what she saw of the brutality of Bolshevist rule. She wandered from country to country and at last settled down in France.

Bob Davis editor and author of several books of reminiscences, the latest of which is "Bob Davis Abroad!" (D. Appleton & Co.), is now in Sweden gathering material for another book. It will be interesting to read Bob's opinions concerning the Swedish cuisine. He is one of the few Americans we know who might be a credit to his country at a Swedish banquet.

The October selection of the Book of League of America is "Dr. Krasinski's Secret," by M. P. Shiel (Vanguard Press), and not "The Maurizius Case," by Jacob Wassermann (Horace Liveright) as has been reported. The Wassermann novel will be the November selection, inaugurating the second year of the Book League.

Little, Brown & Co. informs us that "All Quiet on the Western Front" has sold 852,000 copies in Germany, 300,000 in France, a like number in England and 260,000 in the United States.

Richard Wilhelm, whose book, "A Short History of Chinese Civilization," will be published late in October by the Viking Press, first went to China as a missionary. When he returned to his native land such was his enthusiasm about China that it was said of him that he had become a Chinese missionary. His book treats of the various periods thru which Chinese culture has passed, ending with the time when Europe finally stepped in, thus arresting and transforming the culture of the Celestial Empire.

Manuel Komroff says that it took him seven years to complete his novel, "Coronet," to be published Nov. 1 by Coward McCann. He first conceived the idea as a short story, but as he thought it over it gradually grew until it finally developed into a two-volume novel. Ah, well, we can't all be like Edgar Wallace, who writes a novel before breakfast and a play between breakfast and luncheon.

Ellery Walter, who wrote "Around the World on One Leg," has just completed a tour of Spain and is writing a book about

it to be published next Spring by G. P. Putnam's Sons.

"The Amazing Benjamin Franklin," compiled and edited by J. Henry Smythe Jr., to be published immediately by Frederick A. Stokes Company, is issued under the auspices of the Philadelphia Chapter of the Sons of the American Revolution and is especially designed and printed by the Franklin Printing Company, founded by Franklin himself in 1728. The book contains tributes to Franklin by outstanding public figures of the day—Andrew Mellon, Curtis D. Wilbur, James J. Davis, Sir Esme Howard, Alexandre Millerand, William M. Jardine, Harry S. New, Hamlin Garland, Michael I. Pupin and others.

R. Angus Downie, Clyde Cottage, Wishaw, Scotland, is preparing a biography of Walter Rathenau, the German philosopher and statesman, and will be grateful for any particulars or letters (copies only) of him or his father, Emil Rathenau.

"PRISON SUNDAY"

The Federated Council of Churches set aside Sunday, October 27, as "Prison Sunday." Dr. Bradley has been interested in prison conditions and prison reform for many years. At his invitation Dr. William Albert Frye, Chaplain of the Illinois State Penitentiary at Joliet was invited to share the pulpit with him on "Prison Sunday." Dr. Frye came and presented such a message that the Peoples Church will never forget. Hundreds of radio letters were received from this service. Dr. Frye is the President of the Chaplain's Division of the American Prison Association. He is a sociologist and an impressive speaker. Dr. Frye remained over for the Sunday Afternoon Forum meeting and was pronounced by all as one of the best speakers ever to appear before them. The pastor and church deeply appreciate Dr. Frye's visit and urge other churches invite him to speak on this all important topic. 83 per cent of all the men in jail are going back into society. What about them? Are they to be assets or liabilities? What happens to them while they are in jail is very largely the answer.

THE SUNDAY AFTERNOON FORUM

The interest in the Sunday Afternoon Forum is surely evidence of the fact that it has a distinct place in a church of our character. On Sunday afternoon, Oct. 27, the speaker of the afternoon was Dr. William Albert Frye, State Chaplain of the Illinois State Penitentiary at Joliet. He continued his address which he gave in the morning at the church service. A large audience was in attendance. The questions and discussion extended long into the afternoon and adjournment did not take place until 6:30. The meetings are held every other Sunday in Channing Hall at 4:30. There is an admission fee of twenty-five cents which includes refreshments after the meeting is over. The Forum is resulting in a great many of our people meeting each other that would not have the opportunity in any other way. The questions are always of great interest and very fine speakers are promised for the future programs. At the next meeting in November the topic will be, "Is Fundamentalism Fundamental?" Rev. Arnson of the Presbyterian Seminary will speak for Fundamentalism. A general invitation is extended to all. Three minute speeches from the audience are permitted after the speaker has finished.

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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.
Woman's Club—Every Monday.
Men's Forum—Second Monday evenings, Channing Hall.
Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.
Church Trustees Meeting—Second Monday evenings.
Pastor's Cabinet — First Monday evening.

NEW MEMBERS

The following persons were received publicly into membership with the Peoples Church on the first Sunday in November:

Miss Helen Baker, 5411 Bernice Street.

Miss Ruth Barnum, 5655 Bernard Avenue.

Miss Elizabeth Brewer, 4222 N. Laramie Avenue.

Mrs. F. E. Bryan, 5555 Sheridan Road.

Mr. C. M. Hegg, 2538 Drake Avenue.

Miss Olga L. Johnson, 5427 Kenmore Avenue.

Miss Estelle Mager, 4200 Hazel Avenue.

Miss Hildur Olson, 2179 Giddings Street.

Miss Olive E. Outwater, 738 Dobson St., Evanston (From the Woodward Ave., Baptist Church, Detroit, Mich.

Miss Marie Stensgaard, 2116 Giddings Street.

Mrs. Bertha Riehl, 4740 N. Lawndale Avenue.

COME TO CHURCH THANKSGIVING DAY

A great Community Thanksgiving service will be held in the Peoples Church of Chicago Thanksgiving morning November 29th at 10:45. The Chorus Choir of sixty-five voices under the direction of Mr. Emerson Abernethy will sing and Mr. Walter Flandorf will be at the organ. Dr. Bradley will preach on the subject "Reasons for Remembrance". The entire service will be broadcast by station WJJD. The service will be dismissed promptly at 11:45. It will be just one hour in length. What better way can one express their gratitude than by attending a service devoted to Thanksgiving on Thanksgiving Day? Civic organizations in Uptown Chicago are co-operating. The service will be strictly non-sectarian and people of every shade or creed or faith are invited. Plan to attend.

IMPORTANT ANNOUNCEMENT

Since the first Sunday in October two radio stations have been broadcasting the services of the Peoples Church of Chicago. The stations were WCFL and WJJD. The reason there were two stations was the desire of the church to know by experience which station had the larger range and more nearly met the demands of our radio audience. After a month of test we find that Station WJJD far out merited the other station in response. Beginning with the first Sunday in November WCFL was discontinued and a contract made with Station WJJD to broadcast all of the services of the church for the year.

Station WJJD is one of the seven most powerful stations in the United States. The reports from our radio audience have been most encouraging. Our range is as great as it has ever been and the letters have been splendid as to reception. Our radio friends will please remember that Station WJJD is now the station of the Peoples Church. We are on the air every Sunday morning at 10:45 and remain until the service is over.

Beginning the first Sunday evening in December (December 1st) we will broadcast the evening meetings of the church over WJJD. We will go on the air at 7:30 sharp. A night broadcast will give us the greatest audience in the history of the church. Because of the fact that the transmitter is located at Mooseheart, Ill., the reception on WJJD is particularly clear. Members of the radio audience are invited to write Dr. Bradley as to the broadcast. The radio audience has been unusually responsive this year and it is deeply appreciated by the church and its pastor. This is our seventh year of broadcasting and promises to be the best. The broadcast costs us $100.00 a Sunday. Will you help? Ours is

the only church broadcast in America which is entirely sustained by the listeners. It is a record of which we are proud and one which so far has never been duplicated. Remember the station is WJJD and the time Sundays at 10:45 and 7:30 in the evening.

THIRD BIENNIAL CONFERENCE

The Third Biennial Conference of the American Unitarian Association was held in Chicago on October 15th, 16th and 17th. Most of the sessions were held in the Drake Hotel. Others were held in the Peoples Church of Chicago, and the University Chapel at the University of Chicago. Over 200 delegates were present from all over the United States. A program of unusual merit was presented by an array of authoritative and interesting speakers. Those participating were, Hon, Morton D. Hull, Judge Robert S. Galer, Dr. Curtis W. Reese, Rev. Frederick M. Eliot, Rev. Preston Bradley, Frank Frederick, Dr. Albert C. Dieffenbach, Joseph M. Artman, Dr. George R. Dodson, Rev. Dilworth Lupton, M r s. Thomas G. Rees, Percy W. Gardner, Dr. Horace Westwood, Arthur Bartlett, Walter R. Hunt, Dr. Anna Garlin Spencer, Dr. Charles Clayton M.rrison, Prof. Charles H. Lyttle, Dr. John H. Lathrop, and others.

The crowning event of the week was the induction of Dr. Sydney B. Snow as president of Meadville Theological School in the University of Chicago Chapel. The addresses of Dr. Snow and Dr. Park were great utterances. On Thursday afternoon also occurred the laying of the corner stone of the new First Unitarian Church. Over 1000 people attended the session Wednesday in the Peoples Church which was addressed by Dr. Spencer and Dr. Morrison. Altogether it was a great week of friendship, fellowship, inspiration and encouragement. The pastor of the Peoples Church of Chicago is in receipt of a resolution passed by the directors of the American Unitarian association in Boston thanking the churches of Chicago for their hospitality during the conference.

THE WOMAN'S CLUB

The Woman's Club is like a bee hive this month! Every Woman has as much to do as she can handle—so many meetings she must attend she meets herself coming back!—Oh! Husbands be patient! The Bazaar will soon be over and you will again have fine dinners and home made pies! Till then be kindly content with a chop and canned peaches! This month, the Bazaar is the thing! We hope our Radio Friends will help too, as they have so generously in the past.

The "Donation Tea" with Mrs. Preston Bradley as hostess assisted by the Board and officers of the Woman's Club will be held in Bradley Hall Nov. 11th when Miss Bernice Kaehler, pianist and Mr. James Griffin will provide the program. Tea and light refreshments will be served from three to five.

Nov. 4th Mr. Donald Abel, former executive Vice President of the United States Chamber of Commerce addressed the Woman's Club and guests in Bradley Hall on "The Panorama of Life."

Nov. 11th at the meeting of the Educational Dept. Miss Adelaide Thomason will read a paper written by her friend Mrs. Frances E. Harden, giving her personal report of The Worlds Federation Peace Conference at G e n e v a, Switzerland. This will undoubtedly prove most interesting and timely given on Armistice Day.

Nov. 19th Dr. Preston Bradley will give a review and interpretation of the Play "The Kingdom of God '.

THE LAYMEN'S LEAGUE

The Laymen's League of the Peoples Church of Chicago was

the host to the Convention Banquet of the League held on Wednesday evening, October 16th, at 6:00 o'clock in Channing Hall. The banquet was held in connection with the meeting of the American Unitarian Association meeting which was in session during the week. Over 200 men attended the dinner. The speakers were Mr. Arthur Bartlett, Administrative Vice-President of the League with headquarters in Boston and Dr. Horace Westwood who for some time has been the Mission Preacher of the League. Both of the addresses were timely and important. At the speaker's table were Mr. Mickelberry, president of the Peoples Church Chapter, Mr. Strong, former president of New York, Dr. Bradley, Percy Gardiner of Providence, Dr. Westwood, and Mr. Bartlett.

The next meeting of the League will be held on the evening of November 25th with a dinner in Channing Hall. All men of the radio audience and the church are invited. There will be an interesting speaker and an excellent dinner. All particulars from the church office. All men welcome.

Dr. Milton Fitch secretary.

THE SCHOOL OF RELIGIOUS EDUCTAION

Nothwithstanding the inclement weather which has prevailed almost every Sunday at the hour of the church school sessions the children have been unusually faithful in their attendance during the month. The Faculty meeting for the month heard most encouraging reports. The children are now at work on their part in the service to be held by the church on Christmas Sunday.

A large number attended the Hallowe'en party in Channing Hall and had a very wonderful time.

Running a church school in a liberal church is always a problem but our school is having the best year since its organization. Parents are invited to visit the school and see the work which is being done. The curriculum is carefully prepared and is along lines of liberal interpretation of religion but not eleminating any of the moral and ethical lessons necessary for children to learn. The texts used are all of them the results of study by experts in religious education. The school is carefully graded. There are classes for all ages from the kindergarten to the adult. Visitors are always welcome and children may be enrolled at any session. All children christened by Dr. Bradley are placed on the Cradle Roll at the request of the parents. By calling the church office, Longbeach 6878, information will be given concerning the school. — C. W. Denicke, Superintendent.

THE PASTOR'S CALENDAR

Dr. Bradley kept the following engagements during October:

1—Address Radio Station WJJD
3—Address Greek Society of Chicago
4—Address Community Club, Lombard
6—Sermon, Peoples Church
7—Address, Woman's Club, Peoples Church
7—Meeting Pastor's Cabinet
8—Address Chapel Northwestern University
11—Address, LaFayette, Indiana
13—Sermon, Peoples Church
14—Meeting Board of Trustees
15—Address, Y. P. R. U. Banquet
16—Address, Chicago Red Cross
16—Meeting A. U. A. Conference, Peoples Church
17—Address A. U. A. Group Conference
17—Address A. U. A. General Conference
18—Meeting Ushers Peoples Church
19—Meeting Board of Trustees
20—Sermon Peoples Church
22—Address, Mid-west Woman's Club
22—Address Evanston Masonic Temple
24—Address (morning) High School Mason City, Iowa

24—Address (noon) Chamber of Commerce, Mason City
24—Address (afternoon) State Convention Mason City
24—Address (evening) High School Auditorium Mason City
27—Sermon, Peoples Church
27—Meeting Sunday afternoon Forum
29—Address, Grand Blanc, Michigan
30—Address, Drake Hotel, Swedish Society
31—Address, Milwaukee Wisconsin.

FUNERALS

Oct. 9—George Patterson Eberlen. Interment, Mt. Emblem.
Oct. 9—August Radke. Interment, Montrose.
Oct. 10—Mrs. Fred B. Robbins, Interment, Warren, Ill.
Oct. 11—Frank Wenter. Interment, Graceland.
Oct. 12—Ezra Smith. Interment, Rosehill.
Oct. 15—Mrs. August Brincken. Interment, Elmwood.
Oct. 15—Mrs. Olga C. Furner. Interment, Waldheim.
Oct. 21—Jane Clark Ketcham. Interment, Rosehill.
Oct. 21—Mr. Frank Gragg. Interment, Boston, Mass.
Oct. 28—Mr. George DuMoulin. Interment, Graceland.
Oct. 30—Mrs. Fannie Burt. Interment, Waldheim.

WEDDINGS

Oct. 5—Henry C. Marsh and Suzanne Marie Urban.
Oct. 5—Giles Warner and Lenore Ellison.
Oct. 5—Paul C. Croeis and Astrid C. Bremberg.
Oct. 5—Warren Amos and Myrtle L. Thady.
Oct. 8—Horace Richard Alexander and Constance Virginia Kimball.
Oct. 12—Arvid Sutherland and Dorothy Betts.
Oct. 14—James F. Brett and Mary Chapman.
Oct. 19—Robert L. Asquith and Mary Ione VanDoren.
Oct. 23—Emil Jahnke and Clara Petersen.
Oct. 26—Eugene Swenson and Golda Standard.
Oct. 27—Harold R. Stange and Lois Dempsey.

CHRISTENINGS

Oct. 20—Lois Anne Nelson daughter of Mr. and Mrs. Oscar H. Nelson.

CHURCH NEWS

Last year the church held evening services for the first time in its history. Against the advice of many Dr. Bradley began Sunday evening meetings. The results were most gratifying. Great congregations gathered every Sunday evening from the first Sunday in January to Easter night. This season the services will open a month earlier than last. Beginning Sunday evening December 1st at 7:30 Dr. Bradley will speak every Sunday evening until Easter night on April 20th 1930. The services will be broadcast by station WJJD Chicago. The services will not differ in spirit or purpose from the morning services. There will be no effect made to have them a "popular" service. No stunts, added attractions etc. etc., will be introduced. The Peoples Church has always kept the standard of its services very high and will continue to do so. Dr. Bradley will announce his subjects from the pulpit. A very cordial invitation is extended to the members of the radio audience to attend the services in person.

Mrs. Georgia Russell, who is the Floral Chairman for the Peoples Church has been confined by illness in the Lake View Hospital for several weeks and will be compelled to remain for sometime. In spite of her illness Mrs. Russell has been responsible for the beautiful floral offerings which have adorned the pulpit during the month.

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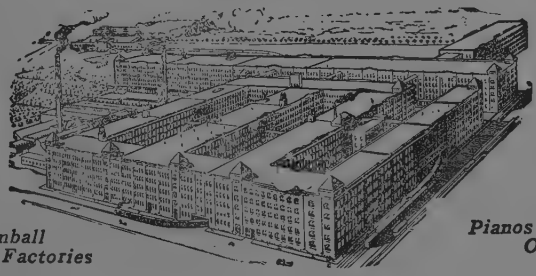

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